

INTERNATIONAL RELATIONS WITH DIASPORIC CULTURE

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Abstract

We see that people of many groups and communities are dispersed in different countries and they have influenced with the culture of that country in many ways. People with different states and different countries come and interact with the people of state, primarily with the host state where they live. They also keep connected with their homeland, the origin country from where they come to live. They perform their unique role in international relations because they find themselves in between two countries where they share their culture, they share emotional investment in both countries and they maintain social connections in both societies and countries also. The relation between homeland and host land starts as an international relations with accepting different cultures like food culture, clothing culture, religious culture etc. and these cultures start the relation between two countries. Political and cultural bridges build between two countries with the help of diasporic culture. The ambassadors of the both country can start a strong political and cultural relations. They can have a powerful and strong voice both as special interest groups in national foreign policy and as transnational civic society networks. Furthermore, their transnational interests and activities are centrally placed in our globalised and complex world. The past contributions of diasporas in international relations and the current potential of diasporas as agents of positive and new change in international politics has to be more widely recognized and has to be reflected in future policies and international activities that aim and vision at the promotion of international peace and development.

Key words: Diaspora, homeland, relationship, host land, culture

INTRODUCTION

Indian Diaspora means population outside India, particularly of those who have migrated to foreign lands and in course of time renounced their Indian citizenship. The term stands for the fragments if Indian population outside India who has acquired the citizenship of the foreign countries and now belong to the country of their migration but can trace their origin from another land. Indians have a long history of migration to many parts of world. During the British rule in India many Indians made short trips to England and many other countries of the world especially in European countries. Since the latter half of the 20th century the world Diaspora is being used as a substitute of 'deterritorialised' or transnational', which refers to population that has originated in a hand other than in which currently resides and whose social economic and political networks across the borders and which plays significant roles in the lives and societies of the country of its adoption as well as the country of its origin. When people leave their homeland and go to live in another country at that time that particular country becomes for them host land, they start living their but they even miss their homeland and then they start writing something which is related with their homeland so this type of literature is called literature of Diaspora. There are many writers who are very famous for their diasporic writing and people also love this type of literature where few things and memories of homelands are found missing continuously in the work.

DIASPORAS AND HOMELANDS

Diasporas are often in agreement with the policies of their country of origin regarding foreign policy issues facing the homeland and they mobilize in support of such policies. Diasporas tend to harbor stronger sentiments of hostility towards the historical enemies of their ethnic homeland and to have a more maximalist ethno-national vision and greater territorial claims compared to those of their co-ethnics living in the homeland. There is always found a connection with homelands and host lands through the medium of Diasporas writing and this is continuing for many centuries and now a day, this literature is very famous and people has started given importance to this Diaspora culture and we can now find this in our contemporary society also.

PRESERVATION OF CULTURE

The migrants had clung to their tradition and religion in order to gain strength during difficult times. They had seen the worst and had come out of it keeping their identities (socio-cultural) intact. In the new century, the challenge before this population was to pass on their rich heritage as it was to the next generation. They tried and also succeeded in doing so by sticking fastidiously to certain institutions like family and marriage. Religion and language being the core of identity were regarded sacred and were followed seriously. More or less the first and second generation of indentured population remained exclusivist and preferred to keep themselves. The interaction on dealing with other ethnic groups was avoided except on professional level. Though times were changing and Indians were taking hold of things yet assimilation process was negligible. The period after 1920 has been termed as renaissance of Indian culture where many changes have been observed.

INTEGRATION AND ASSIMILATION

When an Indian decides to settle down in any country of the world he becomes aware about the surrounding host culture. In communication and settlement with people, he adapts the ways of the host culture and tries to mix with that culture. In this process he gets socially adjusted satisfying his needs and expectations of other Indian friends and relatives. There are two choices; either he assimilates, or he gets integrated in to the host culture and tradition. When his group is very small and very few friend circle, he just accepts and adopts the customs of the host society. He does not assimilate completely after his efforts, but is integrated into the canvas of the country's culture. He learns the language and culture of the country to integrate socially with the society. This is a process to assimilate of a group into another group where immigrants lose visibility as they accept and adopt the culture of the new surrounding culture. We can say that in a way, it is a sort of acculturation. The idea of assimilation started in the plantation colonies of the British, Dutch and French colonizers. Integration tries to allow the minority heterogeneous group to retain its tradition and culture, religious values and language. It also demands that the group should feel a part of the host culture and be proud of country's national culture. It makes a new relationship between the home country and the host country with many ways.

DIASPORAS AND INTERNATIONAL RELATIONS THEORY

Regardless of the strong voices of Diaspora organizations and their smaller or bigger impact on international politics, the role of Diasporas in international relations tends to be ignored or understudied. In classical realism's and neorealism's state-dominated international system, diasporas are not seen as significant political actors. However, certain realist theorists have attempted to place Diaspora within a realist analytic framework by considering it an extension of the homeland state whose role is to promote the homeland's national interests. Papatiriu notes that diasporas can influence the foreign policies of the host state only when the Diaspora policy goals are in accordance with – or do not threaten – the host state's national interests. Liberalism recognizes that non-state actors can play a role in international relations. Diasporas, functioning as political pressure groups, may alter foreign policy outcomes in accordance with the liberal paradigm. Moreover, the neoliberal concept of transnational networks and the multiple channels of global interaction that complex interdependence identifies reflect the institutions and activities of the Diaspora.

RELATION OF LANGUAGE AND CULTURE

Language and cultures are transformed as they come into contact with other languages and cultures. When people of a community or society migrate from one country to another it comes in contact with the other community, i.e. either the host community or the other communities who have already settled in that country earlier. People of each community carries with it a socio-cultural baggage which consists among other things a predefined social identity, a framework of norms, a set of religious beliefs and practices, values governing family and kinship organization, food habits and language. The community that migrates to a foreign land faces the problem of adjustment with the foreign ways of living and that of foreign language. We can understand that in this adjustment there may emerge new values of cultures. It brings about a shift in the morals and value system of the traditions that exists with each other, resulting in the progression of acculturation and enculturation.

Language operates as a social factor in individual thinking, social control and in persuasion. Language interests the social psychologists, educators and reformers. The most people want to know the beliefs and attitude people hold, as also how to develop the beliefs and attitudes that they do not have and how to change the belief and attitude that they have. Environment plays an important role in developing specific belief and attitude of individuals and framing their personality. Cultural influences shape the thinking of individuals. A few studies relating to the relation between language, cultural pattern obtaining among the members of a given society and the medium of their education are available. They reveal the relation of language, race and culture. The

language used as medium of instruction for imparting education plays an important role in the upbringing of individuals.

DYNAMICS OF LANGUAGE IN INDIAN DIASPORA

It is surprising that the dynamics of language have hardly attracted the attention of anthropologists and sociologists working on Indian Diaspora. Recent approach to the south Asian Diaspora focuses its attention on relation between language and culture. Language has been considered as one of the transplanted cultural elements whose persistence may yield clues about the production of diasporic identity.

Though the dynamics of language have been neglected area in the field of Indian Diaspora, the role of ancestral language in the retention of original cultures has been analyzed, with the focus centered on problems of adjustment, retention of culture and identity, assimilation, adaptation. However the deviation in ancestral traditions owing to exposure to a different cultural environment and the effect of learning through a language different from that which is neither the ancestral language nor spoken in the immediate surrounding have not been studied hitherto. Indian communities in Diaspora vary considerably in respect of their regional, religious socio- economic and educational backgrounds.

CONCLUSION

We can say that Indians have gone through the process of migration, settlement and formation of organized associations to achieve their goals to protect and maintain their identity they are integrated into the system of many host societies. People with different states and different countries come and interact with the people of state, primarily with the host state where they live. They also keep connected with their homeland, the origin country from where they come to live. They perform their unique role in international relations because they find themselves in between two countries where they share their culture, they share emotional investment in both countries and they maintain social connections in both societies and countries also. The relation between homeland and host land starts as an international relations with accepting different cultures like food culture, clothing culture, religious culture etc. and these cultures start the relation between two countries. Political and cultural bridges build between two countries with the help of diasporic culture. The ambassadors of the both country can start a strong political and cultural relations. They can have a powerful and strong voice both as special interest groups in national foreign policy and as transnational civic society networks. Furthermore, their transnational interests and activities are centrally placed in our globalised and complex world. The past contributions of diasporas in international relations and the current potential of diasporas as agents of positive and new change in international politics has to be more widely recognized and has to be reflected in future policies and international activities that aim and vision at the promotion of international peace and development.

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